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JOHN SPARROW

James Mosher
191

IMMANVEL,

OR THE

MYSTERY

OF THE

INCARNATION

OF THE

SON OF GOD;

Unfolded by

JAMES, ARCHBISHOP

of ARMAGH.

IOHN, I. 14.

The Word was made flesh.

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THE

MYSTERIE
OF THE
INCARNATION
of the SON of GOD.

THe holy Prophet, in the Book of the [a] Proverbs, poseth all such as have not *learned wisedome*, *nor known the knowledge of the holy*, with this question? *Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? What is his Name, and what is his* SONS *name, if thou canst tell?* To help us herein, the SON Himselfe did tell us, when he was here

a Pro. 30. 3, 4.

b Ioh.3.13. here upon earth, that[b] *None hath ascended up to heaven, but he that descended from heaven, even the Son of man which is in heaven.* And that we might not be ignorant of his *name*, the prophet c Esai, 9. 6. *Esay* did not long before foretell, that[c] *Unto us a child is borne, and unto us a Son is given; whose name should be called, Wonderfull, Counsellour, The mighty God, The Everlasting Father, The Prince of peace.*

Where if it be demanded, how these things can stand together? that the *Son of man* speaking upon *earth*, should yet at the same instant be *in heaven*? that the *Father of Eternity* should be *born in time*? and that the *mighty God* should become a *Childe*; which is the weakest state of Man himselfe? we must call to minde, that the first letter of this great Name, is WONDERFUL. When he appeared of old to *Manoah*, his *name* was *Wonderfull*, and he did wonderously, *Judge* 13. 18, 19. But that, and all the wonders that ever were, must give place to the great mystery of his Jncarnation, and in respect thereof cease to be wonderfull. For of this work, that may be verified, which is spoken of those wonderfull judgements, that God

brought

brought upon Egypt; when he would [d] shew his power, and have his name declared throughout all the earth. [e] *Before them were no such; neither after them shall be the like.*

[d] Exod. 9.16.

[e] Ibid. chap. 10. 14. & 11. 6.

Neither the creation of all things out of nothing, which was the beginning of the works of God (those six working dayes putting as it were an end to that long Sabbath that never had beginning; wherein the Father, Sonne and Holy Ghost did infinitely [f] glorifie themselves and [g] rejoyce in the fruition one of another, without communicating the notice thereof unto any creature) nor the resurrection from the dead, and the restauration of all things, the last workes that shall goe before that everlasting Sabbath (which shall have a beginning, but never shall have end:) neither that first, I say, nor these last, though most admirable peeces of worke, may be compared with this; wherein the Lord was pleased to shew the highest pitch (if any thing may be said to bee highest in that which is infinite and exempt from all measure and dimensions) of his Wisedome, Goodnesse, Power and glory.

[f] Iohn 17. 5.

[g] Prov. 8. 30.

The Heathen Chaldeans, to a question pro-

pounded by the King of Babel, make answer;
h Dan. 2. 11. [h] that it was *a rare thing* which hee required
and that none other could shew it, *except the*
Gods; whose dwelling is not with flesh. But the ra-
ritie of this lyeth in the contrary to that which
i Rom. 9. 5. they imagined to be so plaine: that hee [i] *who*
is over all, God blessed for ever, should take our
* ἐσκήνωσε. flesh and dwell, or * pitch his *Tabernacle*,
Iohn 1. 14. with us. That as [k] the glory of God filled the
k Exod. 40. 34, 35. *Tabernacle* (which was [l] a figure of the hu-
l Heb. 9. 9. 11. mane nature of the Lord) with such a kinde
of fullnesse, that *Moses* himselfe was not able
to aproach unto it; (therein comming short,
m Heb. 3. 3. 6. [m] as in all things, of the Lord of the house) and
filled the Temple of *Salomon* (a Type likewise
n Ioh. 2. 19. 21. [n] of the body of our *Prince of Peace*) in [o] such
o 2 Chron. 7. 1, 2. sort that the Priests could not enter therein: so
p Colos. 2. 9. [p] *in him all the fulnesse of the Godhead should dwell*
bodily.

And therefore if of that temple, built with
hands, *Salomon* could say with admiration;
q 2 Chro. 6. 18. [q] *But will God in very deed dwell with men on the*
earth? Behold heaven and the heaven of heavens
cannot containe thee; how much lesse this house,
which I have built? of the true temple, that

is not of this building, we may with greater wonderment ſay with the Apoſtle, [r] *Without controverſie, great is the myſtery of Religion: God was manifeſted in the fleſh.* Yea, was made of a Woman, and borne of a Virgine. A thing ſo [ſ] wonderfull, that it was given for a ſigne unto unbeleevers 740. yeeres before it was accompliſhed; even a ſigne of God's own chuſing, among all the wonders in the depth, or in the height above. *Therefore the Lord himſelfe ſhall give you a ſigne: Behold a Virgin ſhall conceive and beare a Son, and ſhall call his name Immanuel.* Eſai. 7. 14.

r 1. Tim. 3. 16

ſ Eſai. 7. 11. 4.

A notable wonder indeed, and great beyond all compariſon, That the Son of God ſhould be [t] *made of a Woman*: even made of that Woman which was [u] made by himſelfe. That her *Wombe* then, and the [x] *heavens* now, ſhould *contain* him, whom [y] *the Heaven of Heavens cannot containe.* Than he who had both Father and Mother, whoſe pedigree is upon record, even up unto *Adam*, who in the fulneſſe of time was brought forth in Bethlehem, and when he had finiſhed his courſe, was *cut off out of the land of the living* at Jeruſalem;

t Gal. 4. 4.

u Ioh. 1. 3. Coloſſ. 1. 16.

x Act. 3. 11.

y 1. King. 8. 27

lem; ſhould yet notwithſtanding be in truth, that which his ſhadow *Melchiſedek* was onely in the conceit of the men of his time; [z] *without Father, without Mother, without Pedigree, having neither beginning of dayes, nor end of life.* That his Father ſhould be [a] *greater* than he, and yet he his Fathers [b] *equall.* That he [c] *is*, before *Abraham was*; and yet *Abrahams* birth preceded his, well nigh the ſpace of two thouſand yeares. And finally, that he who was *Davids Sonne*, ſhould yet be *Davids* Lord: [d] a caſe which plunged the greateſt Rabbies among the Phareſies; who had not yet *learned this Wiſedome, nor known this knowledge of the holy.*

z Heb. 7. 3. with Eſai 53. 8. & Mica. 5. 2.
a John 14. 28.
b Ioh. 5. 18. Phil. 1. 6.
c Ioh. 8, 58.
d Matth 22. 42, 43, &c.

The untying of this knot dependeth upon the right underſtanding of the wonderfull conjunction of the Divine and humane Nature in the unity of the Perſon of our Redeemer. For by reaſon of the ſtrictneſſe of this Perſonall union, whatſoever may be verified of either of thoſe Natures, the ſame may be truely ſpoken of the Whole Perſon; from whether ſoever of the Natures it be denominated. For the clearer conceiving whereof, we may call

to minde that which the Apostle hath taught us touching our Saviour:[e] *In him dwelleth all the fulnesse of the Godhead bodily*, that is to say, by such a personall and reall union, as doth unseparably & everlastingly conjoyn that infinite Godhead with his finite Manhood in the unity of the selfe-same individuall Person. e Col, 2. 9.

He in whom that fulnesse dwelleth, is the PERSON: *that* fulnesse which so doth dwell in him, is the NATURE. Now there dwelleth in him not onely the fulnesse of the *Godhead*, but the fulnesse of the *Manhood* also. for we beleeve him to be both perfect God, begotten of the substance of his Father before all worlds; and perfect Man, made of the substance of his Mother in the fullnesse of time. And therefore we must hold, that there are two distinct *Natures* in him: and two so distinct, that they doe not make one compounded nature; but still remaine uncompounded and unconfounded together. But *Hee* in whom the fulnesse of the Manhood dwelleth, is not one, and hee in whom the fulnesse of the Godhead another: but he in whom the fulnesse of both those natures dwelleth, is one and the same *Immanuel*,

and consequently it must be beleeved as firmly, that he is but one *Person*.

And here wee must consider, that the Divine Nature did not assume an humane Person, but the divine Person did assume an humane Nature: and that of the three Divine Persons, it was neither the first nor the third that did assume this Nature; but it was the middle Person, who was to bee the middle one, that must undertake this mediation betwixt God and us. which was otherwise also most requisite, aswell for the better preservation of the integrity of the blessed Trinity in the Godhead, as for the higher advancement of Mand-kinde by meanes of that relation which the second Person the Mediatour did beare unto his Father. For if the fulnesse of the Godhead should have thus dwelt in any humane person, there should then a fourth Person necessarily have been added unto the Godhead. And if any of the three Persons, beside the second, had been borne of a Woman; there should have been two Sonnes in the Trinity: whereas now the Sonne of God and the Sonne of the blessed Virgin, being

ing but one Person, is consequently but one Sonne; and so no alteration at all made in the relations of the Persons of the Trinitie.

Againe, in respect of us, the Apostle sheweth, that for this very end [f] *God sent his owne* SON *made of a woman; that* WE *might receive the Adoption of* SONS: and thereupon maketh this inference. *Wherefore thou art no more a servant, but a* SON; *and if a* SON, *then an* HEIRE *of God through Christ:* intimating thereby, that what relation Christ hath unto God by Nature, we being found in him have the same by Grace. By Nature hee is [g] *The only begotten Sonne of the Father*: but this is the high Grace he hath purchased for us; that [h] *as many as received him, to them he gave power* or priviledge, *to become the Sonnes of God*, even *to them that beleeve on his Name.* For although he reserve to himselfe the preeminence, which is due unto him in a * peculiar manner, of being [i] *the first borne among many brethren*: yet in him, and for him, the rest likewise by the grace of adoption are all of them accounted as *firstbornes*.

f Gal. 4. 4, 5, 7.

g Ioh. 1. 14. & 3. 16.

h Ioh 1. 1, 12

* *Propter quod unumquodq; est tale, illud ipsum est magis tale.*

i Rom. 8. 29.

So God biddeth *Moses* to say unto *Pharaoh*; [k] *Israel is my Sonne, even my first-borne. And I say unto thee; Let my sonne goe, that he may serve me: and if thou refuse to let him goe; behold I will slay thy sonne, even thy first borne.* And the whole Israell of God, consisting of Jew and Gentile, is in the same sort described by the Apostle to be [l] *the generall assembly and Church of the first borne inrolled in Heaven.* For the same reason that maketh them to be *Sons*, to wit, their incorporation into Christ, the selfe-same also maketh them to be *first-bornes*: so as (how ever it fall out by the grounds of our common Law) by the rule of the Gospell this consequence will still hold true; [m] *If children, then heires, heires of God and joynt-heires with Christ.* And so much for the SON, the *Person* assuming.

k Exod. 4.22, 23. See Ierem. 31.9.

l Heb. 12.23.

m Rom. 8.17. Gal. 4. 7.

The *Nature* assumed, is *the seed of Abraham*, *Hebr.* 2.16. *The seed of David*, *Rom.* 1.3. *The seed of the Woman*, *Gen.* 3.15. *The WORD*, [n] the second Person of the Trinity, being [o] made FLESH, that is to say, [p] *Gods own Sonne* being *made of a Woman*, and so becomming truly and really [q] *The fruit of her wombe.* Neither

n 1. Iohn 5.7.

o Iohn. 1. 14.

p Gal. 4. 4.

q Luke 1.42.

ther did he take the ſubſtance of our nature only, but all the properties alſo and the qualities thereof: ſo as it might be ſaid of him, as it was of [r] *Elias* and the [s] Apoſtles; that he was *a man ſubject to like paßions as we are*. Yea, he ſubjected himſelfe [t] *in the dayes of his fleſh* to the ſame [u] *weakneſſe* which we finde in our own fraile nature, and was compaſſed with like *infirmities*; and in a word, *in all things was made like unto his brethren*, ſinne only excepted. Wherein yet we muſt conſider, that as he took upon him not an humane *Perſon*, but an humane *Nature*: ſo it was not requiſite he ſhould take upon him any *Perſonall* infirmities, ſuch as are, madneſſe, blindneſſe, lameneſſe, and particular kinds of diſeaſes which are incident to ſome only, and not to all men in generall; but thoſe alone which do accompany the whole Nature of mankinde, ſuch as are hungring, thirſting, wearineſſe, griefe, paine and mortality.

[r] Ἠλίας ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν. Iam. 5. 17.
[s] Ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρωποι. Act. 14. 15.
[t] Heb. 5. 7.
[u] 2 Cor. 13. 4. Heb. 2. 17, 18. & 4. 15.

We are further here alſo to obſerve in this our [x] *Melchiſedeck*, that as he had no *Mother*, in regard of one of his natures, ſo he was to have no *Father* in regard of the other; but muſt be

[x] Heb. 7. 3.

borne of a pure and immaculate Virgin, without the helpe of any man. And this also was most requisite, as for other respects, so for the exemption of the assumed nature from the imputation and pollution of *Adams* sinne.
y Rom. 5. 12. For y sinne having by that one man entred into the world; every Father becommeth an *Adam* unto his child, and conveyeth the corruption of his Nature unto all those whom hee doth beget. Therefore our Saviour assuming the substance of our Nature, but not by the ordinary way of naturall generation, is thereby freed from all the touch and taint of the corruption of our flesh; which by that meanes only is propagated from the first man unto his posterity. Whereupon, he being made *of* man, but not *by* man, and so becomming the immediate fruit of the *whome* and not of the *Loynes*; must of necessity be
z Luk. 1. 35. acknowledged to be z that HOLY THING, which so was borne of so blessed a Mother. who although shee were but the passive and materiall principle of which that precious flesh was made, and the holy Ghost the agent and efficient; yet cannot the man Christ Jesus thereby

thereby be made the *Son* of his [a] owne Spirit. Because Fathers do beget their children out of their owne substance: the holy Ghost did not so, but framed the flesh of him, from whom himself proceeded, out of the creature of them both, [b] *the hand-maid of the Lord*; whom from thence *all generations shall call blessed*.

[a] Gal. 4. 6. Rom. 8. 9.

[b] Luk. 1. 38, 48.

That blessed wombe of hers was the bride-chamber, wherein the Holy Ghost did knit that indissoluble knot betwixt our humane nature and his Deity: the Son of God assuming into the unity of his Person that which before he was not; and yet without change (for so must God still be) remaining that which he was. Whereby it came to passe, that [c] this *holy thing which was borne of her* was indeed and in truth to be *called the SONNE of GOD*. Which wonderfull connexion of two so infinitely differing natures in the unity of one person, how it was there effected; is an inquisition fitter for an Angelical intelligence, than for our shallow capacity to look after. To which purpose also we may observe, that in the fabrick of the *Arke* of the Covenant, [d] the posture of the faces of the *Cherubims* toward

[c] Luk. 1. 35.

[d] Exod. 37. 9.

ward the *Mercy-seat* (the type of our Saviour) was such, as would poynt unto us, that these are the things which *the Angells desire to** *stoop and look into.*

* παρακύψαι. 1. Pet. 1. 12.

And therefore let that satisfaction, which the Angell gave unto the Mother Virgin (whom it did more specially concerne to move the question, [e] *How may this be?*) content us, [f] *The power of the highest shall over-shadow thee.* For as the former part of that speech may informe us, that [g] *with God nothing is unpossible*: so the latter may put us in minde, that the same God having *over-shadowed* this mystery with his own veile, we should not presume with the men of [h] Bethshemesh to looke into this *Arke* of his; least for our curiosity we be smitten, as they were. Only this we may safely say, and must firmly hold: that as the distinction of the Persons in the holy Trinity hindreth not the Unity of the Nature of the God-head, although every person entirely holdeth his own incommunicable property; so neither doth the distinction of the two Natures in our Mediatour any way crosse the unity of his Person, although each

e Luk. 1. 34.
f Ibid. ver. 35.
g Ibid. ver. 37.
h 1. Sam. 6. 19.

each nature remaineth intire in it selfe, and retaineth the properties agreeing thereunto, *without any conversion, composition, commixtion or confusion.

*ἀδιαιρέτως, ἀτρέπτως καὶ ἀσυγχύτως.

When [i] *Moses* beheld the bush burning with fire, and yet no whit consumed, he wondred at the sight, and said; *I will now turne aside, and see this great sight, why the bush is not burnt.* But when God thereupon called unto him out of the midst of the bush, and said, *Draw not nigh hither*, and told him who he was; *Moses* trembled, hid his face, and durst not behold God. Yet, although being thus warned, we dare not draw so nigh; what doth hinder but we may stand aloofe off, and wonder at this great sight? [k] *Our God is a consuming fire*; saith the Apostle: and a question wee finde propounded in the prophet, [l] *Who among us shall dwell with the devouring fire? who amongst us shall dwell with the everlasting burnings?* *Moses* was not like other Prophets, but [m] God spake unto him face to face, as a man speaketh unto his friend: and yet for all that, when hee besought the Lord that he would shew him his glory; he received

i Exod. 3. 2, 3, 5, 6. Act. 7. 31, 32.

k Heb. 12. 19.

l Esay 33. 14.

m Num. 12. 6, 7, 8. Exod. 33. 12.

n Exod. 33. 18, 20. o Esay 41.8. 2.Chro.20.7. Iames 2. 23. p Rom. 4.15, 16. Gal. 3.7. q Gen. 18.27. r 2.Pet. 2.11. s Esay 6.2.

ceived this answer; [n] *Thou canst not see my face: for there shall no man see mee, and live.* *Abraham* before him, though a speciall [o] *friend of God*, and the [p] *Father* of the faithfull, the Children of God; yet held it a great matter that he should take upon him so much as to [q] speak unto God, being *but dust and ashes.* Yea the very Angells themselves ([r] *which are greater in power and might*) are fain to [s] cover their faces, when they stand before him; as not being able to behold the brightnesse of his glory.

With what astonishment then may we behold our dust and ashes assumed into the undivided unitie of Gods owne person; and admitted to dwell here, as an inmate, under the same roofe? and yet in the midst of those everlasting burnings, the bush to remain unconsumed, and to continue fresh and green for evermore. Yea, how should not we with *Abraham* rejoyce to see this day, wherein not only our nature in the person of our Lord Jesus is found to dwell for ever in those everlasting burnings; but, in and by him, our owne persons also are brought so nigh thereunto, that

[t] God doth set his Sanctuarie and Tabernacle among us, and dwell with us, and (which is much more) maketh us our selves to be the [u] *house* and the [x] *habitation*, wherein he is pleased to dwell by his Spirit; according to that of the Apostle, [y] *Yee are the Temple of the living God, as God hath said; I will dwell in them and walke in them, and I will be their God, and they shall be my people.* And that most admirable Prayer, which our Saviour himselfe made unto his father in our behalfe; [z] *I pray not for these alone, but for them also which shall beleive on me through their Word: that they all may be one, as thou Father art in mee and I in thee, that they also may be one in us; that the world may beleeve that thou hast sent me. I in them, and thou in me: that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.*

t Levit. 26. 11, 12. Ezech. 37. 26, 27. Revel. 21. 3.
u Heb 3. 6.
x Ephes. 2. 22.
y 2 Cor. 6. 16.
z Iohn 17. 20, 21, 22, 23.

To compasse this conjunction betwixt God and us, he that was to bee our [a] *Jesus* or *Saviour*, must of necessity also bee *Immanuel*, which being interpreted is, GOD *with us*; and therefore in his Person to bee *Immanuel*, that is, God dwelling with our

a Matth. 1. 21. 23.
See Anselm. *Cur Deus Homo.*

 flesh;

flesh; because he was by his *Office* to be *Immanuel*, that is, he who must make God to be at one with us. For this being his proper office,

b 1 Tim. 2. 5.

to be [b] *Mediatour between God and Men*, he must partake with both: and being before all eternity consubstantiall with his Father, he must at the appoynted time become likewise consubstantiall with his children. [c] *Forasmuch then as the children are partakers of flesh and blood; he also himselfe likewise tooke part of the same*: saith the Apostle. We read in the Romane history, that the Sabines and the Romans joyning battell together, upon such an occasion as is mentioned in the last Chapter of the booke of *Judges*; of the children of *Benjamin*, catching every man a wife of the daughters of *Shilo*: the women, being daughters to the one side and Wives to the other, interposed themselves and tooke up the quarrell. so that by the mediation of these, who had a peculiar interest in either side, and by whose meanes this new alliance was contracted betwixt the two adverse parties; they who before stood upon highest termes of hostility, * did not only entertaine Peace, but also joyned themselves

c Heb. 2. 14.

* *Sic pax facta, fœdusque percussum: secutaque res mira dictu, ut relictis sedibus suis novam in Urbem hostes demigrarent, & cum generis suis avitas opes pro dote sociarent.* L. Flor. histor. Rom. lib. 1. cap. 1.

selves together into one body and one state.

God and we were [d] *enemies*; before wee were *reconciled to him by his Sonne*. He that *is to* be [e] *our Peace, and* to *reconcile us unto God*, and to *slay this enmity*, must have an interest in both the parties that are at variance, and have such a reference unto either of them; that he may be able to send this comfortable message unto the sonnes of men. [f] *Goe to my brethren; and say unto them: I ascend unto my Father, and your Father; and to my God, and your God.* For as long as [g] *hee is not ashamed to call us brethren*; [h] *GOD is not ashamed to be called our GOD.* And his entring of our apparance, in his own name and ours, after this manner, [i] *Behold, I, and the children which God hath given mee*; is a motive strong enough to appease his Father, and to turne his favourable countenance towards us. as on the other side, when we become unruly, and prove Rebellious children, no reproofe can be more forcible, nor Inducement so prevalent (if there remaine any sparke of grace in in us) to make us cast downe our weapons and yeeld, than

d Rom. 5. 10.

e Ephes. 2. 14, 16.

f Ioh. 20. 17.

g Heb. 2. 11.

h Heb. 11. 16.

i Heb. 2. 13.

k Deut. 32,6. this; [k] *Doe ye thus requite the Lord, O foolish people and unwise? Is not he thy Father that hath bought thee?* and bought thee, [l] *not with corruptible things, as silver and gold, but with the precious bloud* of his owne Son.

l 1 Pet. 1. 17, 18, 19.

How dangerous a matter it is to be at ods with God, old *Ely* sheweth by this maine argument: [m] *If one man sinne against another, the Judge shall judge him: but if a man sin against the Lord, who shall plead or intreat for him?* and *Job*, before him; [n] *He is not a man as I am, that J should answer him, and we should come together in judgement: neither is there any Dayes-man,* or *Vmpire betwixt us, that might lay his hand upon us both.* If this generall should admit no manner of exception, then were we in a wofull case, and had cause to weep much more than Saint *Iohn* did in the Revelation; when [o] none was found *in heaven, nor in earth, nor under the earth,* that *was able to open the booke* which he saw in the right hand of him that sate upon the Throne, *neither to look thereon.* But as S. *Iohn* was wished there, to refraine his weeping; because [p] *the Lion of the tribe of Iuda, the root of David, had prevailed to open the book, and to loose the*

m 1 Sam 2,25.

n Iob 9.32,33.

o Revel. 5.3,4.

p Ibid. vers. 5.

the seven seales thereof: so he himself else where giveth the like comfort unto all of us in this particular. [q] *If any man sin, we have an Advocate with the Father, Iesus Christ the righteous: and he is a propitiation for our sins; and not for ours only, but also for the sins of the whole world.* [q] 1 Ioh. 2. 1, 2.

For as [r] there is *one God*, so is there *one Mediatour between God and men, the man Christ Iesus, who gave himselfe a ransom for all*; and in discharge of this his office of Mediation, as the only fit Umpire to take up this controversie, was to lay his hand as well upon GOD, the party so highly offended, as upon *Man*, the party so basely offending. In things concerning God, the *Priesthood* of our Mediatour is exercised. [s] *For every high Priest is taken from among men, and ordained for men in things pertaining to God.* The parts of his Priestly Function are two; *Satisfaction* and *Intercession:* the former whereof giveth contentment to Gods *Justice*; the latter solliciteth his *Mercy*, for the application of this benefit to the children of God in particular. Whereby it commeth to passe, that God in [t] shewing mercy upon whom he will shew mercy, is yet for his justice

[r] 1 Tim. 2. 5, 6.

[s] Heb. 5. 1. & 2. 17.

[t] Rom. 9. 15, 16.

[u] Rom. 3. 26. ſtice no looſer: being both[u] *juſt, and the juſtifier of him that beleeveth in Ieſus.*

By vertue of his *Interceſsion*, our Mediatour
[x] Heb. 9. 24. [x] appeareth in the preſence of God for us,
[y] Rom. 8. 34. Hebr. 7. 25. and [y] maketh requeſt for us. To this purpoſe, the Apoſtle noteth in the fourth to the Hebrewes, 1. That *we have a great high Prieſt, that is paſſed into the heavens, Ieſus the Sonne of God.* (verſ. 14.) 2. that *we have not an high Prieſt which cannot be touched with the feeling of our infirmities, but was in all things tempted as wee are; yet without ſinne.* (verſ. 15.) Betwixt the *having* of ſuch, and the *not having* of ſuch an Interceſſor, betwixt the *height* of him in regard of the one, and the *lowlineſſe* in regard of his other nature, ſtandeth the comfort of the poore ſinner. He muſt be ſuch a ſuitour as ta-
[z] Heb. 2. 17. keth our cauſe to heart: and therefore [z] *in all things it behoved him to be made like unto his brethren; that he might be a mercifull and faithfull high Prieſt.* In which reſpect as it was needfull hee ſhould partake with our fleſh and bloud, that he might be tenderly affected unto his brethren: ſo likewiſe for the obtaining of ſo great a ſuit, it behoved he

ſhould

ſhould be moſt deare to God the Father, and
have ſo great an intereſt in him, as he might
alwayes be ſure to be [a] heard in his requeſts: *a* Iohn 11.42.
who therefore could be no other, but he of
whom the Father teſtified from heaven, [b] *This* *b* Matth.3.17.
is my beloved Sonne, in whom I am well pleaſed.
It was fit our interceſſor ſhould be man, like
unto our ſelves; that we might [c] *boldly* come *c* Heb. 4. 16.
to him, *and finde grace to help in time of need*:
it was fit he ſhould be God, that he might
boldly goe to the Father, without any way di-
ſparaging him; as being his [d] *fellow*, and *d* Zach.13.7.
[e] *equall*. *e* Phil.2. 6.

But ſuch was Gods *love* to juſtice, and *ha-
tred* to ſinne; that he would not have his *ju-
ſtice* ſwallowed up with mercy, nor *ſinne*
pardoned without the making of fit reparati-
on. And therefore our Mediatour muſt not *f* ἱλασμός.
looke to procure for us a ſimple *pardon* with- Rom. 3. 25.
out more adoe; but muſt be a [f] *propitiation* for 1 Iohn 2.2.& 4.10.
our ſinnes, and redeem us by fine and [g] *ran-* *g* λύτρον ἀντὶ πολλῶν.
ſome: and ſo not only be the maſter of our *re-* Matt. 20. 28.
queſts, to intreat the Lord for us; but alſo take ἀντίλυτρον
upon him the part of an [h] *Advocate*, to plead ὑπὲρ πάντων. 1 Tim.2.6.
full *ſatisfaction* made by himſelfe, as our See Iob 33.24 *h* 1 Iohn 2. 1.

 ſuretie,

[i] Heb. 7.12. [i] *ſuretie*, unto all the debt wherewith we any way ſtood chargeable. Now the *Satisfaction* which our ſurety bound himſelfe to performe in our behalfe, was of a double *debt*: the principall, and the acceſſory. The principall debt is obedience to Gods moſt holy Law: which man was bound to pay as a perpetuall tribute to his Creator, although he had never ſinned; but, being now by his owne default become bankrupt, is not able to diſcharge in the leaſt meaſure. His ſurety therefore being to ſatisfie in his ſtead; none will be found fit to undertake ſuch a payment, but he who is both God and Man.

Man it is fit he ſhould be: becauſe Man was the party that by the Articles of the firſt Covenant was tied to this obedience; and it was requiſite that, [k] *As by one mans diſobedience many were made ſinners, ſo by the obedience of one Man likewiſe, many ſhould be made righteous.* Againe, if our Mediatour were only God, he could have performed no obedience (the Godhead being free from all manner of ſubjection:) and if he were a bare Man, although he had beene as perfect as *Adam*,

[k] Rom. 5.19.

in

in his integrity, or the Angels themſelves; yet being left unto himſelfe amidſt all the temptations of Satan & this wicked world, he ſhould be ſubject to fall, as they were; or if he ſhould hold out, as [l] *the elect Angels* did; that muſt have been aſcribed to the *grace* and favour of another: whereas the giving of ſtrict ſatisfaction to Gods *juſtice* was the thing required in this behalfe. But now being God, as well as Man, he by his owne [m] *eternall Spirit* preſerved himſelfe without ſpot: preſenting a farre more ſatisfactory obedience unto God, than could have poſſibly been performed by *Adam* in his integrity.

For beſide the infinite difference that was betwixt both their *Perſons*, which maketh the actions of the one beyond all compariſon to exceed the worth and value of the other: we know that *Adam* was not able to make himſelfe holy; but what holineſſe he had, he received from him who created him according to his owne Image: ſo that whatſoever obedience *Adam* had performed, God ſhould have [n] eaten but of the fruit of the Vineyard which himſelfe had planted; and [o] *of his owne*

[l] 1 Tim. 5.21.

[m] Heb. 9.14.

[n] 1 Cor. 9.7.

[o] 1 Chron. 29. 14,16. τὰ σὰ ἐκ τῶν σῶν.

 would

would all that have been, which could be given unto him. But Christ did himselfe sanctifie that humane nature which he assumed; according to his owne saying, *John* 17. 19. *For their sakes I sanctifie my selfe*: and so out of his owne peculiar store did he bring forth those precious treasures of holy obedience, which for the satisfaction of our debt he was pleased to tender unto his Father. Again, if
p Luke 17.10. *Adam* had [p] done all things which were commanded him, he must for all that have said: *I am an unprofitable servant; I have done that which was my duty to doe.* Whereas in the voluntary obedience, which Christ subjected himselfe unto, the case stood farre otherwise.

True it is that if we respect him in his hu-
q Ioh. 14.28. mane nature, [q] *his Father is greater than he*; and
r Esay 53.11. Mar. 12.18. he is his Fathers [r] *servant*: yet in that he said, and most truly said, *that God was his Father*,
s Iohn 5.18. [s] the Jewes did rightly inferre from thence, that he thereby *made himselfe equall with God*;
t Zach. 13.7. and [t] the Lord of hosts himselfe hath proclaimed him to be *the man* that is *his fellow*. Being such a man therefore, and so highly borne; by

by the priviledge of his birth-right, he might have claimed an exemption from the ordinary ſervice whereunto all other men are tied: and by being [u] the Kings Sonne, have freed himſelfe from the payment of that tribute which was to be exacted at the hands of Strangers. When [x] the Father brought this his firſt-begotten into the world, he ſaid; *Let all the Angells of God worſhip him:* and at the very inſtant wherein the Sonne advanced our nature into the higheſt pitch of dignity, by admitting it into the unity of his ſacred perſon, that nature ſo aſſumed was worthy to be crowned with all glory and honour: and he in that nature might then have ſet himſelfe downe [y] at the right hand of the throne of God; tyed to no other ſubjection than now he is, or hereafter ſhall be, when after the end of this world he ſhall have delivered up the kingdome to God the Father. For then alſo, in regard of his aſſumed nature, he [z] *ſhall be ſubject unto him that put all* other *things under him.*

[u] Matth. 17. 25, 26.
[x] Heb. 1. 6.
[y] Heb. 12. 2.
[z] 1 Cor. 15. 27.

Thus the Sonne of God, if he had minded only his owne things, might at the

very

very first have attained unto the joy that was set before him: but [a] looking *on the things of others*, he chose rather to come by a tedious way, and wearisome journey unto it; not challenging the priviledge of a Sonne, but taking upon him *the forme of a* meane *servant*. Whereupon in the dayes of his flesh, he did not serve as an honourable Commander in the Lords host, but as an ordinary souldier: he *made himselfe of no reputation*, for the time as it were * emptying himselfe of his high state and dignity; *he humbled himselfe, and became obedient* untill his death, being content all his life long to be [b] *made under the Law*: yea so farre, that as he was sent [c] *in the likenesse of sinfull flesh*, so he disdained not to subject himselfe unto that Law, which properly did concerne *sinfull flesh*. And therefore howsoever *Circumcision* was by right appliable only unto such as were [d] *dead in their sinnes, and the uncircumcision of their flesh*; yet he, in whom there was *no body of the sinnes of the flesh* to be put off, submitted himselfe notwithstanding thereunto: not only to testifie his communion with the Fathers of the old Testament; but also by this meanes

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[a] Philip. 2. v. 4,5,7,8.

* ἑαυτὸν ἐκένωσε. Phil. 2. 7.

[b] Gal. 4. 4.

[c] Rom. 8. 3.

[d] Coloss. 2. 11, 13.

to tender unto his Father a bond, ſigned with his owne bloud, whereby he made himſelfe in our behalfe a debtour unto the whole Law. *For I teſtifie* (ſaith [e] the Apoſtle) *to every man that is circumciſed, that he is a debtour to the whole Law.* e Gal. 5.3.

In like manner *Baptiſme* appertained properly unto ſuch as were defiled, and had need to have their [f] ſinnes waſhed away: and therefore when all the land of Judea, and they of Jeruſalem went out unto *John*, they [g] *were all baptized of him in the river Jordan, confeſſing their ſinnes.* Among the reſt came our Saviour alſo: but the Baptiſt conſidering that he had need to be baptized by Chriſt, and Chriſt no need at all to be baptized by him, refuſed to give way unto that action; as altogether unbefitting the ſtate of that immaculat Lamb of God, who was to take away the ſinne of the World. Yet did our Mediatour ſubmit himſelfe to that ordinance of God alſo: not only to teſtifie his communion with the Chriſtians of the new Teſtament; but eſpecially (which is the reaſon yeelded by himſelfe) becauſe [h] *it became him thus to fulfill all righteouſneſſe.*

f Act. 22.16.
g Matth. 3.6. Mark 1.5.
h Matth. 3.15.

And so having fulfilled all righteousnesse, whereunto the meanest man was tied, in the dayes of his pilgrimage (which was more than he needed to have undergone, if he had respected only himselfe:) the workes which he performed were truly works of *supererogation*, which might be put upon the account of them whose debt he undertook to discharge; and being performed by the person of the Sonne of God, must in that respect not only be equivalent, but infinitely overvalue the obedience of *Adam* and all his posterity, although they had remained in their integrity, & continued untill this houre instantly serving God day & night. And thus for our maine and principall debt of Obedience, hath our Mediator given satisfaction unto the Iustice of his Father, with[i] *good measure, pressed down, shaken together, & running over*.

i Luk.6.38.

But beside this, we were liable unto another debt; which we have incurred by our default, and drawn upon our selves by way of forfeiture, and *nomine pœnæ*. For as[k] Obedience is a due *debt*, and Gods servants in regard thereof are truly *debters*: so likewise is sinne a [l] *debt*, and sinners[m] *debters*, in regard of the penalty

k Luk.17.10. Rom. 8.12. Gal.5.3.

l Matth.6.12. compared with Luk. 11.4.

m ὀφειλέται. Luk.14.4. Matth.13.16.

penalty due for the default. And as the payment of the debt which commeth *nomine pœnæ*, dischargeth not the tenant afterwards from paying his yearly rent; which of it selfe would have been due, although no default had been committed: so the due payment of the yearly rent, after the default hath been made, is no sufficient satisfaction for the penalty already incurred. Therefore our surety, who standeth chargeable with all our debts, as he maketh paiment for the one by his *Active*, so must he make amends for the other by his *Passive* obedience: he must first[n] suffer, & thẽ enter into his glory.[o] *For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect* (that is, a perfect accomplisher of the work wch he had undertakẽ) *through sufferings*.

n Luk. 24. 26.
o Heb. 2. 10.

The Godhead is of that infinit perfection, that it cannot possibly be subject to any passion. He therefore that had no other nature but the Godhead, could not pay such a debt as this, the discharge whereof consisted in suffering and dying. It was also fit, that Gods justice should have bin satisfied in that nature which

had transgressed; and that the same nature should suffer the punishment, that had committed the offence. [p] *Forasmuch then as the children were partakers of flesh and blood, he also himselfe likewise tooke part of the same: that through death he might destroy him that had the power of death, that is, the Devill; and deliver them who through feare of death were all their life time subject to bondage.* Such and so great was the love of God the Father towards us, that [q] *Hee spared not his owne Sonne, but delivered him up for us all*: and so transcendent was the love of the Sonne of God, towards the sonnes of men, that he desired not to be spared; but rather than they should lye under the power of death, was of himselfe most willing to suffer death for them. which seeing in that infinite nature, which by eternall generation he received from his Father, he could not doe; he resolved in the appoynted time to take unto himselfe a Mother, and out of her substance to have a body framed unto himselfe, wherein he might [r] *become obedient unto death, even the death of the crosse*, for our redemption. And therefore [s] when he commeth into the world, he

p Heb. 2. 14, 15.
q Rom. 8. 32.
r Phil. 2. 8.
s Heb. 10. 5, 7.

he ſaith unto his Father, *A body haſt thou fitted me; Lo, I come to doe thy will, O God.* By the which will (ſaith the [t] Apoſtle) *we are ſanctified, through the offering of the body of Jeſus Christ once for all.* [t] Ibid. verſ. 9. 10.

Thus we ſee it was neceſſary for the ſatisfaction of this debt, that our Mediator ſhould be Man: but he that had no more in him than a Man, could never be able to goe thorow with ſo great a worke. For if there ſhould be found a Man as righteous as *Adam* was at his firſt creation, who would be content to ſuffer for the offence of others: his ſuffering poſſibly might ſerve for the redemption of one ſoule; it could be no ſufficient ranſome for thoſe [u] innumerable multitudes that were to be [x] *redeemed to GOD out of every kindred, and tongue, and people, and nation.* Neither could any Man or Angell be able to hold out, if a puniſhment equivalent to the endleſſe ſufferings of all the ſinners in the world ſhould at once be laid upon him. Yea the very powers of Chriſt himſelfe, upon whom [y] *the Spirit of might did reſt*, were ſo ſhaken in this ſharp encounter; that he, who

[u] Revel. 7. 9.
[x] Revel. 5. 9.
[y] Eſay 11. 2.

was the most accomplisht patterne of all forti-
z Mark 14.33. Luk.22.44. tude, stood [z] *sore amazed* and [a] *with strong cry-*
a Heb. 5.7. *ing and teares* prayed that, [b] *if it were possible, the*
b Mar.14.35, 36. *hour might passe from him.*

c Heb. 10.12. [c] This man therefore being to offer one sacrifice for sins for ever; to the burning of that
d Cantic.8.6. sacrifice he must not only bring the [d] coals of his love as strong as death, and as ardent as the fire which hath a most vehement flame, but
e Esay 33.14. he must adde thereunto those everlasting burnings also, even the flames of his most glori-
f Heb. 9.14. ous Deity: and therefore [f] *through the eternall Spirit* must he *offer himselfe without spot unto*
g Ibid ver.12. *God;* that hereby he might [g] obtaine for us an *eternall redemption.* The bloud whereby the
h Act. 20.28. Church is purchased, must be [h] *Gods owne*
i 1 Cor. 2.8. *blood*: and to that end must [i] *the Lord of glory*
k Act. 3. 15. *be crucified*; [k] *the Prince* and author *of life be*
l Esay 53.8. *killed*; he [l] whose eternall *generation no man can declare, be cut off out of the land of the living*; and *the man* that is Gods owne *fellow be* thus *smitten*; according to that which God him-
m Zach.13.7. with Matth. 26.31. selfe foretold by his Prophet. [m] *Awake, O sword, against my shepherd, and against the man* that is *my fellow, saith the Lord of hosts: smite the*

shep-

ſhepherd, and the ſheep ſhall be ſcattered. The people of Iſraell, we reade, did ſo value the life of *David* their King, that they counted him to be worth [n] *ten thouſand* of themſelves: how ſhall we then value the life of [o] *Davids Lord*; [p] who is *the bleſſed & only Potentate, the King of kings, and Lord of lords?* It was indeed our nature that ſuffered; but he that ſuffered in that nature, [q] *is over all, God bleſſed for ever*: and for ſuch a perſon to have ſuffered but one houre, was more than if all other perſons had ſuffered ten thouſand millions of years.

n 2 Sam. 18.3.
o Matth. 22. 43, 44.
p 1 Tim. 6.15. Revel. 19.16.
q Rom. 9.5.

But put caſe alſo, that the life of any other ſingular man might be equivalent to all the lives of whole mankinde: yet the laying down of that life would not be ſufficient to doe the deed, unleſſe he that had power to lay it down, had power likewiſe to take it up again. For to be detained alwayes in that *priſon*, [r] *from whence there is no comming out, before the payment of the uttermoſt farthing*; is to lie alwaies under execution, and ſo to diſanull quite the plea of that full paymēt of the debt wherein our ſurety ſtood engaged for us. And therefore the Apoſtle upon that ground doth rightly conclude; that

r Matth. 5.26.

s 1 Cor. 13. 17. [s] *if Christ be not raised, our faith is vaine, we are yet in our sinnes*; and consequently, that as he
t Rom. 4. 25. must be [t] *delivered* to death *for our offences*, so he must be *raised again for our justification.*

Yea, our Saviour himselfe, knowing full well what he was to undergoe for our sakes, told us before hand, that the *Comforter* whom
u Ioh. 16. 10. he would send unto us, should [u] *convince the world*, that is, fully satisfie the consciences of
x Dan. 9. 24. the sonnes of men, concerning that [x] everlasting *righteousnesse* which was to be brought in by him, upon this very ground: *Because I goe to my Father, and ye see me no more.* For if he had broken prison, and made an escape, the payment of the debt, which as our surety he took upon himselfe, being not yet satisfied, he should have been seene here againe: Heaven would not have held him, more then Paradise did *Adam*, after he had fallen into Gods debt and danger. But our Saviour raising himselfe from the dead, presenting himselfe in Heaven before him unto whom the debt was owing, and maintaining his standing there, hath hereby given good proofe, that he is now a free-man, and hath fully discharged

that

that debt of ours for which he ſtood committed. And this is the evidence we have to ſhew of that *righteouſneſſe*, whereby we ſtand juſtified in Gods ſight: according to that of the Apoſtle. [y] *Who ſhall lay any thing to the charge of Gods elect? It is God that juſtifieth: who is he that condemneth? It is Christ that died, yea rather that is riſen again; who is even at the right hand of God, who alſo maketh interceſſion for us.* [y Rom.8.33, 34.]

Now although an ordinary man may eaſily part with his life; yet doth it not lye in his power to reſume it againe at his own will and pleaſure. But he that muſt doe the turne for us, muſt be able to ſay as our *IESVS* did. [z] *I lay down my life, that I may take it again. No man taketh it from me, but I lay it downe of my ſelfe: I have power to lay it down, and I have power to take it againe.* and in another place: [a] *Deſtroy this Temple, and in three dayes I will raiſe it up*; ſaith he unto the Jewes, *ſpeaking of the Temple of his body.* An humane nature then he muſt have had, which might be ſubject to diſſolution: but being once diſſolved, he could not by his owne ſtrength (which was the thing here [z Ioh.10.17, 18.] [a Ioh.2.19,21.]

neceſ-

necessarily required) raise it up againe; unlesse
b Rom.1.4. he had[b] *declared* himselfe *to be the Son of God with power, by the resurrection from the dead.* The *Manhood* could suffer, but not overcome the sharpnesse of death: the *Godhead* could suffer nothing, but overcome any thing. He therefore that was both to suffer and to overcome death for us, must be partaker of both natures:
c Pet. 3.18. that [c] *being put to death in the flesh*, he might be able also to *quicken* himselfe by his owne *Spirit*.

And now are wee come to that part of Christs mediation, which concerneth the con-
d Ephes.1.14. veiance of [d] *the redemption of* this *purchased possession* unto the sons of men. A deare purchase indeed, which was to be redeemed with no lesse price then the bloud of the Sonne of God. but what should the purchase of a stranger have been to us? or what should we have beene the better for all this; if we could not derive our descent from the purchaser, or raise some good title whereby we might estate our selves in his purchase? Now this was the manner in former time in Israell, concerning redemptions: that unto him who was the next

of

of kinne belonged the right of being [e] *Goël*, or the *Redeemer*. And *Iob* had before that left this glorious profession of his faith unto the perpetuall memory of all posterity. [f] *I know that my Goël* or *Redeemer liveth, and at the last shall arise upon the dust* (or, *stand upon the earth:*) *And after this my skinne is spent; yet in my flesh shall I see God. Whom I shall see for my selfe, and mine eyes shall behold, and not another* for me. Whereby we may easily understand, that his and our Redeemer was to be the invisible God, and yet in his assumed flesh made visible even to the bodily eyes of those whom he redeemed. For if he had not thus assumed our *flesh*; how should we have been of his bloud, or claimed any kindred to him? and unlesse the *Godhead* had by a personall union beene unseparably conjoyned unto that flesh; how could he therein have beene accounted our *next* of kinne?

e Ruth 3. 12 & 4. vers. 1, 3, 4, 7.

f Iob. 19. 25, 26, 27.

For the better clearing of which last reason; we may call to mind that sentence of the Apostle. [g] *The first man is of the earth earthy: the second man is the Lord from heaven.* Where, notwithstanding there were many millions

g 1 Cor. 15. 47.

of men in the world betwixt these two; yet we see our Redeemer reckoned *the second man*. and why? but because these two were the only men who could be accounted the prime fountains, from whence all the rest of mankinde did derive their existence and being. For as all men in the world by meane descents do draw their first originall *from the first man*: so in respect of a more immediate influence of efficiencie and operation do they owe their being unto the *second man*, as he is *the Lord from heaven*. This is Gods own language unto *Jeremy*.
[h] Jerem. 1. 5. [h] *Before I formed thee in the belly, I knew thee*: and this is *Davids* acknowledgement, for his
[i] Psal. 119. 73. part. [i] *Thy hands have made me and fashioned*
[k] Psa. 139. 13. *me*; [k] *thou hast covered me in my mothers wombe*:
[l] Psal. 71. 6. [l] *thou art he that took me out of my mothers bowels*:
[m] Job. 10. 8, 11. and Jobs, for his also. [m] *Thy hands have made me and fashioned me together round about: thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews*. and the [n] Apostles,
[n] Act. 17. 27, 28, 29. for us all: *In him we live, and move, and have our being*. who inferreth also thereupon, both that *we are the off-spring* or *generation of God*; and that *he is not farre from every one of us*. this being

being to be admitted for a most certaine truth (notwithstanding the opposition of all gainsayers.) that *God doth more immediately concurre to the generation and all other motions of the creature, then any naturall agent doth or can doe. And therefore, *if° by one mans offedce, death raigned by one; much more they which receive abundance of grace & of the gift of righteousnes, shall raign in life by one, Jesus Christ,* considering that this *second* man is not only as universall a principle of all our beings, as was that *first*, and so may sustaine the common person of us all, as well as he; but is a far more immediate agent in the production thereof: not, as the *first*, so many generations removed from us, but more near unto us then our very next progenitours; and in that regard justly to be accounted our *next* of kinne, even before them also.

*See Bradwardin de causâ Dei, lib. 1. cap. 3, & 4.

o Rom. 5. 17.

Yet is not this sufficient neither: but there is another kinde of generation required, for which we must be beholding unto *the second man, the Lord from heaven;* before we can have interest in this purchased *Redemption.* For as the guilt of the *first mans* transgression is deri-

ved unto us by the meanes of carnall generation: so must the benefit of the *second mans* obedience be conveyed unto us by spirituall regeneration. And this must be layd downe as a
p Iohn 3. 3. most undoubted verity: that, [p] *except a man be born again, he cannot see the Kingdome of God;*
q Iohn 1. 13. and that every such must be [q] *born, not of bloud, nor of the will of the flesh nor of the will of man, but of God.* Now, as our Mediatour in respect of the Adoption of Sons, which he hath procured
r Heb. 2. 11. for us, [r] is not ashamed to call us *Brethren*: so in respect of this new birth, whereby he begetteth us to a spirituall & everlasting life, he disdaineth not to owne us as his *Children.*
s Esay 53. 10. [s] *When thou shalt make his soul an offering for sin, hee shall see his seed*: saith the Prophet Esaias.
t Psal. 22. 30. [t] *A seed shall serve him; it shall be accounted to the Lord for a generation*: saith his Father *David* likewise of him. and he himselfe, of himselfe:
u Heb. 2. 13. [u] *Behold I, and the children which God hath given me.* VVhence the Apostle deduceth this con-
x Ibid. ver. 14. clusion: [x] *Forasmuch then as the children are partakers of flesh and bloud, he also himselfe likewise tooke part of the same.* He himselfe, that is, he who was God equall to the Father, for

who

who else was able to make this [y] *new creature*, but the same [z] God that is the Creator of all things? (no lesse power being requisite to the effecting of this, then was at the first to the producing of all things out of nothing:) and these new [a] babes being to be [b] *borne of the Spirit*; who could have power to send the *Spirit*, thus to beget them, but the Father and the Sonne from whom he proceeded? the same blessed Spirit, who framed the naturall body of our Lord in the wombe of the Virgin, being to new mould and fashion every member of his mysticall body unto his similitude and likenesse.

[y] 2 Cor. 5. 17. Ephes. 2. 10. Gal. 6. 15.
[z] Iohn. 1. 13. Iam. 1. 18. 1 Pet. 1. 3. 1 Iohn 5. 1.
[a] ἀρτιγέννητα βρέφη. 1 Pet. 2. 2. with 1. 23.
[b] Iohn 3. vers. 5, 6, 8.

For the further opening of which mystery (which went beyond the apprehension of [c] *Nicodemus*, though *a master of Israel*) we are to consider; that in every perfect generation, the creature produced receiveth two things from him that doth beget it: *Life* and *Likenesse*. A curious limmer draweth his own sonnes portraiture to the life (as we say) yet, because there is no true life in it, but a likenesse only; he cannot be said to be the begetter of his picture, as he is of his Son. And some crea-

[c] Ibid. vers. 4, 9, 10.

tures there be that are bred out of mudde or other putrid matter: which although they have life, yet because they have no correspondence in likenesse unto the principle from whence they were derived, are therefore accounted to have but an improper and equivocall generation. whereas in the right and proper course of generation (others being esteemed but monstrous births that swarve from that rule) every creature begetteth his like: ———*nec imbellem feroces*
Progenerant aquilæ columbam.

Now touching our spirituall death & life, these sayings of the Apostle would be thought upon. [d] *Wee thus judge, that if one dyed for all, then were all dead: and that he dyed for all, that they which live, should not henceforth live unto themselves but unto him which dyed for them and rose againe.* [e] *God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sin, hath quickened us together with Christ.* [f] *And you being dead in your sins, and the uncircumcision of your flesh, hath hee quickened together with him, having forgiven you all trespasses.* [g] *I am crucified with Christ. Neverthelesse I live,*

d 2 Cor. 5. 14, 15.
e Ephes. 2. 4, 5
f Colos. 2. 13.
g Gal. 2. 20.

live, yet not I, but Christ liveth in mee: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved mee and gave himselfe for me. From all which we may easily gather, that if by the obedience and sufferings of a bare man, though never so perfect, the most soveraigne medicine that could be thought upon should have beene prepared for the curing of our wounds: yet all would be to no purpose, we being found dead, when the medicine did come to be applyed.

Our Physitian therefore must not only be able to restore us unto health, but unto life it selfe: which none can do but the Father, Son and holy Ghost; one God, blessed for ever. to which purpose, these passages of our Saviour also are to be considered. [h] *As the father hath life in himselfe: so hath he given to the Son to have life in himselfe.* [i] *As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.* [k] *I am the living bread, which came downe from heaven; if any man eat of this bread, he shall live for ever: and the bread that I will give, is my flesh, which I will give for the life of the world.* the substance whereof is briefly

h Iohn 5. 26.
i Iohn 6. 57.
k Ibid. ver. 51.

briefly comprehended in this ſaying of the A-
l 1 Cor. 15. 45. poſtle: [l] *The laſt Adam was made a quickening ſpirit.* An *Adam* therefore and perfect Man muſt he have been; that his fleſh, given for us upon the Croſſe, might be made the conduit to convey life unto the world: and *a quickening ſpirit* he could not have been, unleſſe he were *God*, able to make that fleſh an effectuall inſtrument of life by the operation of his bleſ-
m Iohn 6. 63. ſed ſpirit. For, as himſelfe hath declared,[m] *It is the Spirit that quickeneth*; without it, *the fleſh would profit nothing.*

As for the poynt of ſimilitude and likeneſſe: we reade of *Adam*, after his fall, that he [n] *begat*
n Gen. 5. 3. a ſon *in his owne likneſſe, after his image.* and generally, as well touching the carnall as the ſpirituall generation, our Saviour hath taught
o Iohn 3. 6. us this leſſon. [o] *That which is borne of the fleſh, is fleſh; and that which is borne of the Spirit, is ſpirit.* Whereupon the Apoſtle maketh this compariſon betwixt thoſe who are borne of that firſt man, who is of the earth earthy, and of the ſecond man, who is the Lord from heaven. [p] *As*
p 1 Cor. 15. 48, 49. *is the earthy, ſuch are they that are earthy; and as is the heavenly; ſuch are they alſo that are heaven-*

ly:

ly: and as we have borne the image of the earthy, we shall also beare the image of the heavenly. We shall indeed hereafter bear it in full perfection: when [q] *the Lord Jesus Christ shall change our base body, that it may be fashioned like unto his glorious body; according to the working, whereby hee is able even to subdue all things unto himselfe.* Yet in the mean time also, such a conformity is required in us unto that heavenly man, that [r] *our conversation must be in heaven, whence we look for* this *Saviour*: and that we must [s] *put off, concerning the former conversation, that old man, which is corrupt according to the deceitfull lusts, and be renewed in the spirit of our mind, and put on the new man, which after God is created in righteousnesse and true holinesse.* For as in one particular point of domesticall authority, [t] *the Man* is said to be *the image and glory of God*, and *the Woman the glory of the Man*: so in a more universall maner is *Christ* said to be [u] *the image of God*, even [x] *the brightnesse of his glory, & the expresse image of his person*; and we [y] *to be conformed to his image, that he might be the first-born among* those *many brethren*, who in that respect are accounted [z] *the glory of Christ.*

q Phil. 3. 21.
r Ibid. ver. 20.
s Eph. 4. 22, 23, 24.
t 1. Cor. 11. 7.
u 2. Cor. 4. 4.
x Heb. 1. 3.
y Rom. 8. 29.
z 2. Cor. 8. 23. So where the Hebrew hath Gods *image*, Num. 12. 8. & Psal. 17. 15. the Greek rendreth it, his *glory*.

a Num. 11. 7, 25. We read in the holy ſtory, that God [a] *tooke of the ſpirit which was upon Moſes, and gave it unto the ſeventy Elders*; that they might bear the burden of the People with him, and that he might not beare it, as before he had done, himſelfe alone. It may be, his burden being thus lightened, the abilities that were left him for government were not altogether ſo great, as the neceſsity of his former employment required them to have beene: and in that regard, what was given to his aſsiſtants, might perhaps be ſaid to be taken from him. But we are ſure the caſe was otherwiſe in him of whom now we ſpeake: unto whom [b] *God did not* thus *give the ſpirit by meaſure*. And therefore although ſo many millions of beleivers do continually receive this [c] *ſupply of the Spirit of Ieſus Chriſt*; yet neither is that fountaine any way exhauſted, nor the plenitude of that well-ſpring of grace any whit empayred or diminiſhed: it being Gods pleaſure, [d] *that in him should all fullneſſe dwell*; and that [e] *of his fulneſſe all we should receive grace for grace*. that as in the naturall generation there is ſuch a correſpondence in all parts betwixt the begetter

b Iohn 3. 34.

c Philip. 1. 19.

d Coloſ. 1. 19.

e Iohn. 1. 16.

and the infant begotten, that there is no member to be seen in the Father, but there is the like answerably to be found in the Child, although in a far lesse proportion: so it falleth out in this spirituall, that for every grace which in a most eminent manner is found in Christ, a like grace will appeare in Gods childe, although in a far inferiour degree; similitudes & likenesses being defined by the Logicians to be comparisons made in *quality*, and not in *quantity*.

VVe are yet further to take it into our consideration, that by thus enliving and fashioning us according to his owne Image, Christs purpose was not to raise a seed unto himselfe dispersedly and distractedly, but to [f] *gather together in one the children of God that were scattered abroad:* yea and to [g] *bring all unto one head by himselfe, both them which are in heaven and them which are on the earth.* that as in the Tabernacle, [h] *the vaile divided between the holy place and the most holy;* but the curtains which covered them both were so coupled together with the taches, that it might still [i] *be one Tabernacle:* so the Church militant and trium-

f Iohn 11. 52.

g Ephes. 1. 10.

h Exod. 26. 33.

i Ibid. vers. 6. & 11.

phant, typified thereby, though distant as far the one from the other as Heaven is from Earth, yet is made but one Tabernacle in Jesus Christ; [k] *in whom all the building fitly framed together groweth unto an holy temple in the Lord*, and *in whom all of us are builded together for an habitation of God through the Spirit.*

k Ephes. 2. 21. 22.

The bond of this mysticall union betwixt Christ and us (as [l] elsewhere hath more fully been declared) is on his part that [m] *quickening Spirit*, which being in him as the Head, is from thence diffused to the spirituall animation of all his members: and on our part [n] *Faith*, which is the prime act of life wrought in those who are capable of understanding by that same spirit. Both whereof must be acknowledged to be of so high a nature: that none could possibly by such ligatures knit up so admirable a body, but he that was God Almighty. And therefore although we did suppose such a man might be found who should perform the Law for us, suffer the death that was due to our offence and overcome it; yea and whose obedience and sufferings should be of such valve, that it were *sufficiett* for the redemption

l Sermon to the commons house of Parliament, ann. 1620.
m Iohn 6. 63. 1. Cor. 6. 17. & 15. 45. Phil. 2. 1. Rom. 8. 9. 1. Ioh. 3. 24. & 4. 13.
n Gal. 2. 20. & 5. 5. & 3. 11. Ephes. 3. 17.

redemption of the whole world: yet could it not be *efficient* to make us live by faith, unlesse that Man had been able to send Gods spirit to apply the same unto us.

VVhich as no bare Man or any other Creature whatsoever can doe; so for *Faith* we are taught by S. [o] *Paul*, that it is *the operation of God*, and a *worke of* his *power*, even of that same power, wherewith Christ himselfe was *raised from the dead.* VVhich is the ground of that prayer of his, that the [p] eyes of our understanding being enlightened, we might know *what is the exceeding greatnesse of his power to us-ward who beleeve, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places, farre above all principality, and power, and might, and every Name that is named not only in this world but also in that to come: and hath put all things under his feet, and gave him to be head over all things to the Church; which is his body, the fulnesse of him that filleth all in all.*

o Colos. 2. 12. 2. Thes. 1. 11.

p Ephes. 1. 19, 20, &c.

Yet was it fit also, that the *Head* should be of the same nature with the *Body* which is

knit unto it: and therefore that he ſhould ſo be God, as that he might partake of our Fleſh likewiſe. [q] *For we are members of his body*, ſaith the ſame Apoſtle; *of his fleſh, and of his bones.* And [r] *except ye eat the fleſh of the Sonne of man*, ſaith our Saviour himſelfe, *and drink his bloud; ye have no life in you.* [ſ] *He that eateth my fleſh, and drinketh my bloud, dwelleth in me, & I in him.* declaring thereby, *firſt*, that by this myſticall and ſupernaturall union we are as truly conjoyned with him, as the meat and drink we take is with us; when by the ordinary worke of nature it is converted into our owne ſubſtance. *ſecondly*, that this conjunction is immediately made with his humane nature. *thirdly*, that the [t] *Lamb ſlaine*, that is, [u] *Chriſt crucified*, hath by that death of his made his fleſh broken and his bloud poured out for us upon the croſſe to be fit food for the ſpirituall nouriſhment of our ſoules; and the very well-ſpring from whence, by the power of his God-head, all life and grace is derived unto us.

q Epheſ. 5. 30.
r Iohn 6. 35.
ſ Ibid. verſ. 56.
t Revel. 5. 12. & 13. 18.
u 1. Cor. 1. 23. & 2. 2.

Upon this ground it is, that the Apoſtle telleth us, that we [x] *have boldneſſe to enter into the Holieſt by the bloud of Jeſus; by a new and living*

x Heb. 10. 19, 20.

ving way which he hath consecrated for us, through the vaile, that is to say, his flesh. That as in the Tabernacle, there was no passing from the Holy to the most Holy place, but by the vaile: so now there is no passage to be looked for from the Church Militant to the Church Triumphant, but by the *flesh* of him, who hath said of himselfe; [y] *I am the way, the truth, and the life, no man commeth unto the father but by me.* y Iohn 14. 6.
Jacob in his dreame beheld [z] *a ladder set upon the earth, the top whereof reached to heaven, and the Angels of God ascending and descending on it,* the *Lord* himself *standing above it.* Of which vision none can give a better interpretation then he, who was prefigured therein, gave unto Nathanael. [a] *Hereafter you shall see heaven opened, and the Angels of God ascending and descending upon the Son of man.* Whence we may well collect, that the only meanes whereby God standing above, and his Israel lying here below are conjoyned together, and the only ladder whereby Heaven may be scaled by us, is the *Son of man.* The type of whose flesh, *the vaile,* was therefore commanded to be [b] made with *Cherubims;* to shew that we come

z Gen. 28. 12, 13.

a John 1. 51.

b Exod. 26. 31. & 36. 35.

to

c Heb. 12. 22. 24. [c] *to an innumerable company of Angels*, when we come *to Iesus the Mediatour of the New Testament*: who as the Head of the Church hath power to [d] *send forth all those ministring spirits, to minister for them who shall be heirs of salvation.*

d Heb. 1. 14.

Lastly, we are to take into our consideration, that as in things concerning God, the maine execution of our Sauiours *Priesthood* doth consist; so in things concerning Man he exerciseth both his *Propheticall* office, whereby he openeth the will of his Father unto us, and his *Kingly*, whereby he ruleth and protecteth us. It was indeed a part of [e] the *Priests* office in the old Testament to instruct the people in the Law of God, and yet were [f] they distinguished from *Prophets*: like as in the new Testament also, [g] *Prophets* as well as *Apostles* are made a different degree from ordinary *Pastours* and *Teachers* who received not their doctrine by immediate inspiration from heaven; as those other [h] *holy men of God* did, *who spake as they were moved by the holy Ghost.* Whence Saint *Paul* putteth the Hebrewes in mind, that *God who* [i] *in sundry parts, and in sundry manners spake in time past unto the fathers by the*

e Deut. 33. 10. Hagg. 2. 11. Mal. 2. 7.
f Esai. 28. 7. Ier. 6. 13. & 8. 10. & 14. 18. & 23. 11, 33, 34. Lam. 2. 20.
g Eph. 4. 11.
h 2. Pet. 1. 21.
i πολυμερῶς καὶ πολυτρόπως. Heb 1. 1.

the Prophets, hath in these last dayes spoken unto us by his Son Christ Jesus: whom therefore he styleth [k] *the Apostle*, as well as the *high Priest of our profession; who was faithfull to him that appointed him, even as Moses was in all his house.* k Heb. 3. 1, 2.

Now *Moses*, we know, had a singular preeminence above all the rest of the Prophets: according to that ample testimony which God himself giveth of him. [l] *If there be a Prophet among you, I the Lord will make my self knowne unto him in a vision, and will speake unto him in a dream. My servant* Moses *is not so, who is faithfull in all mine house: with him will I speake mouth to mouth, even apparently, and not in dark speeches, and the similitude of the Lord shall he behold.* And therefore we finde, that our Mediatour in the execution of his Propheticall office is in a more peculiar manner likened unto *Moses*: which he himself also did thus foretell. [m] *The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. According to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, saying, Let me not heare againe the voyce of the Lord my God; neither*

l Num. 12. 6, 7, 8.

m Deut. 18. 15, 16. &c. Act. 3. 22, 23.

let me see this great fire any more, that I dye not. And the Lord said unto me, They have well spoken, that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words into his mouth, and he shall speak unto them all that I shall command him. And it shall come to passe, that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him.

Our *Prophet* therefore must be a man raised from among his brethren the *Israelites* ([n] *of whom, as concerning the flesh*, he came) who was to performe unto us that which the fathers requested of Moses: [o] *Speak thou to us, and we will hear; but let not God speak with us, lest we dye.* And yet (that in this also we may see, how our Mediatour had the preeminence) [p] when *Aaron* and all the children of Israel were to receive from the mouth of *Moses* all that the Lord had spoken with him in mount Sinai, *they were afraid to come nigh him*, by reason of the glory of his shining countenance: so that he was faine to put a *vaile* over his face, while he spake unto them that which he was commanded. But that which for a time was thus

n Rom. 9.5.

o Exod. 20.19 Deut. 5.25, 27.

p Exod. 34. 30, 32, 33.

[q] *made glorious, had no glory in respect of the glory that excelleth*; and both the *glory* thereof, and the *vaile which* covered it, are now *abolished in Christ*: the vaile of whose flesh doth so overshadow [r] *the brightnesse of his glory*, that yet under it we may [s] *behold his glory, as the glory of the only begotten of the Father*; yea and [t] *we all with open face, beholding as in a glasse the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord.*

q 2.Cor.3.7, 10,11,13.
r Heb.1.3.
s Iohn 1.14.
t 2.Cor.3.18.

And this is daily effected by the power of the ministery of the Gospell, instituted by the authority, and seconded by the power, of this our great Prophet: whose transcendent excellency beyond *Moses* (unto whom, in the execution of that function, he was otherwise likened is thus set forth by the Apostle. [u] He *is counted worthy of more glory then Moses, in as much as he who hath builded the house hath more honour then the house. For every house is builded by some one: but he that built all things is God. And Moses verily was faithfull in all his house, as a servant, for a testimony of those things which were to be spoken after: but Christ as the Son, over his owne house.* [x] This house of God is no other then

u Heb.3.3,4, 5,6.
x 1.Tim.3.15.

the Church of the living God: whereof as he is the only *Lord*, so is he properly the only *Builder*.
y Mat.16.18. Christ therefore being both the *Lord* and the y *Builder* of his Church, must be God as well as Man: which is the cause, why we finde all
z 2Tim.2.20. the severall mansions of this [z] *great house* to
a 1.Cor.11.16. carry the title indifferently of [a] *the Churches of*
b Rom.16.16. *God* and [b] *the Churches of Christ*.

True it is, that there are other ministeriall *builders*, whom Christ employed in that service: this being not the least of those gifts which he bestowed upon men at his trium-
c Eph.4.11,12. phant Ascension into heaven, that [c] he gave not only ordinary *Pastours* and *Teachers*, but *Apostles* likewise, and *Prophets*, & *Evangelists*; for the *perfecting of the Saints*, *for the worke of the ministery, for the edifying of the body of Christ*. Which what great power it required, he himself doth fully expresse in passing the grant of
d Mat.28.18, 19,20. this high Commission unto his Apostles. [d] *All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, & of the holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with*

with you alway, even unto the end of the world, Amen.

S. *Paul* professeth of himself, that he [c] *laboured more abundantly then all* the rest of the Apostles: *yet not I*, saith he, *but the grace of God which was with me*. And therefore although [f] *according to that grace of God which was given unto him*, he denieth not but that, *as a wise master-builder, he had laid the foundation*; yet he acknowledgeth that they upon whom he had wrought, were *Gods building* as well as *Gods husbandry*. For *who*, saith [g] he, *is Paul, and who is Apollo, but ministers by whom you beleeved, even as the Lord gave to every man? I have planted, Apollo watered: but God gave the increase. So then neither is he that planteth any thing, neither he that watereth: but God that giveth the increase.*

c 1. Cor. 15. 10.

f 1. Cor. 3. 9, 10.

g Ibid. vers. 5, 6, 7.

Two things therefore we finde in our great *Prophet*, which do far exceed the ability of any bare Man; and so do difference him from all the [h] *holy Prophets, which have beene since the world began*. For *first* we are taught; that [i] *no man knoweth the Father, save the Son, and hee to whomsoever the Son will reveale him*: and that [k] *no man hath seen God at any time*; but *the only*

h Luk. 1. 70.

i Matt. 11. 27.

k Iohn 1. 18.

begotten Son, which is in the bosome of the Father, he hath declared him. Being in his *bosome*, he is become conscious of his secrets, and so out of his own immediate knowledge enabled to discover the whole will of his Father unto us. whereas all other Prophets and Apostles receive their revelations at the second hand, and according to the grace given unto them by the Spirit of Christ. Witnesse that place of S.

l 1. Pet. 1. 10, 11. *Peter* for the Prophets: [l] *Of which salvation the Prophets have enquired and searched diligently, who prophesied of the grace that should come unto you; searching what or what manner of time* THE SPIRIT OF CHRIST WHICH WAS IN THEM *did signifie, when it testified before hand the sufferings of Christ and the glory that should follow.* and for the Apostles, those heavenly words which our Saviour himselfe uttered unto them, whilst he was a-

m Iohn 16. 13, 14, 15. mong them. [m] *When the Spirit of truth is come, he will guide you into all truth: for he shall not speake of himselfe, but whatsoever he shall heare, that shall he speake; and he will shew you things to come. He shall glorifie me: for he shall receive of mine, & shew it unto you. All things that the Father hath, are mine*

mine: therefore ſaid I, that he shall take of mine, and shall shew it unto you.

Secondly, all other Prophets and Apoſtles can do no more (as hath been ſaid) but plant and water; only *God* can give the increaſe. they may teach indeed and baptize; but unleſſe Chriſt were with them by the powerfull preſence of his Spirit, they would not be able to ſave one ſoule by that miniſtery of theirs. We, [n] *as lively ſtones, are built up a ſpirituall houſe:* but, [o] *except the Lord doe build this houſe, they labour in vaine that build it.* For who is able to breath the ſpirit of life into thoſe dead ſtones, but he, of whom it is written? [p] *The hour is comming, and now is, when the dead shall heare the voyce of the Son of God; and they that hear it, shall live.* and again: [q] *Awake thou that ſleepeſt, and ariſe from the dead; and Chriſt shall give thee light.* Who can awake us out of this dead ſleep, and give light unto theſe blinde eyes of ours; but the Lord our God, unto whom we pray, that he would [r] *lighten our eyes, leaſt we ſleep* the ſleep *of death?*

n 1. Pet. 2. 5.

o Pſal. 127. 1.

p Iohn 5. 25.

q Epheſ. 5. 14.

r Pſal. 13. 3.

And as a blinde man is not able to conceive the diſtinction of colours, although the skil-

fulleſt

fulleſt man alive ſhould uſe all the art he had to teach him; becauſe he wanteth the ſenſe
ſ 1.Cor.2.14. whereby that object is diſcernable: ſo [s] *the naturall man perceiveth not the things of the Spirit of God* (*for they are fooliſhneſſe unto him;*) *neither can he know* them, *becauſe they are ſpiritually diſcerned.* VVhereupon the Apoſtle concludeth, concerning himſelfe and all his fellow-labou-
t 2.Cor.4.6,7. rers; that [t] *God who commanded the light to ſhine out of darkneſſe, hath ſhined in our hearts*, to give *the light of the knowledge of the glory of God, in the face of Ieſus Chriſt: but we have this treaſure in earthen veſſels, that the excellency of the power may be of* God, *and not of us.* Our Mediatour
u Heb. 7.25. therefore (who muſt [u] *be able to ſave them to the uttermoſt that come unto* God *by him*) may not want the *excellency of the power*, whereby he may make us capable of this high knowledge of the things of God, propounded unto us by the miniſtery of his ſervants: and conſequently, in this reſpect alſo, muſt be *God*, as well as *Man*.

There remaineth the *Kingdome* of our Redeemer: deſcribed thus by the Prophet Eſay.
x Eſay.9.7. [x] *Of the increaſe of his government and peace*

there

there shall be *no end, upon the throne of David and upon his kingdome, to order it, and to establish it with judgement and with justice, from hence-forth even for ever.* and by Daniel. [y] *Behold,* y Dan. 7. 13, 14.
one *like the Son of man came with the clouds of heaven, and came to the Ancient of daies, and they brought him near before him. And there was given him dominion and glory and a kingdome, that all people, nations, & languages should serve him: his dominion is an everlasting dominion, which shall not passe away, and his kingdome* that *which shall not be destroyed.* and by the angel Gabriel, in his ambassage to the blessed Virgin. [z] *Behold thou* z Luk. 1. 31, 32, 33.
shalt conceive in thy womb, and bring forth a Son, and shalt call his name Iesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give him the throne of his father David. And he shall reigne over the house of Iacob for ever; and of his kingdome there shall be no end.

This is that new [a] *David* our King, whom God hath raised up unto his [b] owne Israel: who was in truth, that which he was called, the Son of *Man*, and the Sonne of the *Highest*. that in the one respect, [c] we may say unto him, as the Israelites of old did unto their

a Ier. 30. 9. Hos. 3. 5. Ezech. 34. 23. & 37. 24.
b Gal. 6. 16.
c Eph. 5. 30.

d 2.Sam.5.1. David; [d] *Behold, we are thy bone and thy flesh*:
and in the other, sing of him as David himself
e Psal.110.1. Matth.22.43, 44. Act.2.34,35. did; [e] *The Lord said unto my Lord, Sit thou at my right hand untill I make thine enemies thy footstoole.* So that the promise made unto our first
f Gen.3.15. parents, that [f] *the seed of the Woman should bruise the Serpents head*, may well stand with
g Rom.16.20. that other saying of S. *Paul*; that [g] *the God of*
h 1.Iohn 3.8. *peace shal bruise Satan under our feet*: seeing [h] for this very *purpose the Son of God was manifested*
i 1.Tim.3.16 [i] in the flesh, *that he might destroy the works of the Divel.* and still that foundation of God will
k Esai 43.11. remaine unshaken: [k] *I*, even I am *the Lord*,
l Hos.13.4. *and beside mee there is no Saviour.* [l] *Thou shalt know no God but me*: *for* there is *no Saviour beside me.*

Two speciall branches there bee of this Kingdome of our Lord and Saviour: the one of *Grace*, whereby that part of the Church is governed which is militant upon earth; the other of *Glory*, belonging to that part which is triumphant in Heaven. Here upon earth, as by his Propheticall office he worketh upon our Mind and Understanding, so by his Kingly
m 2.Cor.10.5. he ruleth our Will and Affections; [m] *casting*

down imaginations and every high thing that exalteth it selfe against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. Where, as we must needs acknowledge, that [n] *it is* GOD *which worketh* [n] Phil. 2. 13.
in us both to will and to doe, and that it is [o] hee [o] 2. Thes. 5.
which *sanctifieth us wholly:* so are wee taught 23.
likewise to believe, that [p] *both he who sanctifieth*, [p] Heb. 2. 11.
and they who are sanctified, are all of one, namely of one and the selfe same nature; that the sanctifier might *not be ashamed to call* those, who are sanctified by him, his *brethren.* that as their nature was corrupted and their bloud tainted in the first *Adam*, so it might be restored again in the second *Adam*; and that as from the one a corrupt, so from the other a pure and undefiled nature might be transmitted unto the heirs of salvation.

The same [q] God that giveth *grace*, is he also [q] Psal. 84. 11.
that giveth *glory:* yet so, that the streams of both of them must runne to us through the golden pipe of our Saviours humanity. [r] *For* [r] 1. Cor. 15. 21.
since by man came *death*; it was fit that *by man also* should come *the resurrection of the dead.* even by that man, who hath said, [s] *Who so* [s] Iohn 6. 54.

eateth my flesh, and drinketh my bloud, hath eternall life; and I will raise him up at the last day.
t 2. Thes. 1. 10. Who, then [t] *shall come to bee glorified in his Saints, and to be made marvellous in all them that*
u Phil. 3. 21. *beleeve*: and [u] shall *change this base body of ours, that it may be fashioned like unto his own glorious body, according to the working whereby he is able even to subdue all things unto himselfe* Unto him
x Revel. 1. 5, 6. therefore that hath thus [x] *loved us, and washed us from our sinnes in his own bloud, and hath made us Kings and Priests unto God and his Father; to him be glory and dominion for ever and ever.* AMEN.

PHILIP. 3. 8.

I COUNT ALL THINGS BUT LOSSE FOR THE EXCELLENCY OF THE KNOWLEDGE OF CHRIST JESUS MY LORD.

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